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The relation of the two versions of  
the *Historia Apollonii Regis Tyri*

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THE RELATION OF THE TWO VERSIONS OF THE  
HISTORIA APOLLONII REGIS TYRI

BY

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A. B. Ewing College, 1909

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THESIS

Submitted in Partial Fulfillment of the Requirements for the

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IN

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1910

I HEREBY RECOMMEND THAT THE THESIS PREPARED UNDER MY SUPERVISION BY

*Miss Flora E. Farmer.*

ENTITLED *The Relation of the two Versions of the Historia Apollonii*  
*Regis Tyri.*

BE ACCEPTED AS FULFILLING THIS PART OF THE REQUIREMENTS FOR THE

DEGREE OF

*Master of Arts*

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The Relation of the Two Versions of the  
'Historia Apollonii Regis Tyri.'

The fabulous story of Apollonius, King of Tyre, was written in the fifth or sixth century after Christ. (A. Riese Praefatio to the text of Historia Apollonii Regis Tyri 2nd. 1893, p. XVI.) It is thought to be a free version in a Christian spirit of some Greek original which may have been written in Asia Minor in the third century. (W. S. Teuffel, Hist. Rom. Lit., trans. by Wilhelm Wagner, 1873, vol. 2, p. 559 ff.) Welser thought it was written in the fourteenth century. (M. Haupt zur "Über die Erzählung von Apollonius von Tyrus, opusc. III, 1856, p. 16) But the manuscripts are much older. The extant versions belong to the Germanic period.

That this novel is a translation appears from the numerous Grecisms found in it. (A. Riese, op. cit. p. XIII ff.) The author of the original was probably a native of Asia Minor, (W. S. Teuffel, Rh. Mus. XXVII, p. 104) and a pagan. The translator dressed up the work though carelessly in a Christian garb (ibid. p. 103 ff.). The carelessness in Christianizing seems to show it was done by a schoolman and not a churchman (ibid. pp. 103-113). In c. 34, one pound of gold is coined into fifty pieces which was the custom since the time of Caracalla: while after Constantine it became usual to go by solidi (a Roman gold coin) from which the original would appear to have been written in a time between Caracalla and Constantine (300?) (W. Christ, Trans. of Munich Academy phil. hist. Ch. 1872, p. 4.).



The translation must have been composed after Synchronism - (from 4th. to 5th. century A.D.) whose enigma are inserted in c. 42 sqq. and - before the treatise "De Dutiis Nominibus", in sec. c. VII. (Gram. Lat. ed. Keil, v. V. p. 579, l. 25) in which the novel is quoted: in Apollonio 'gymnasium patet'. (W. S. Teuffel, Hist. Rom. Lit. v. II, p. 560 n. 2.). Venantius Fortunatus VI. 3, 5., who lived about 560 A.D., wrote "Tristius erro nimis patriis vagus exul ab oris quam sit Apollonius naufragus hospes aquis." (Riese, Praefatio to text. ed. 1893. p. XIV.). In the library of the monastery at Fontenelle, near Rouen, a book catalog mentions a copy of the 'Historia Apollonii Regis Tyri' as left to the abbey by Wando, Abbot from 742-756 A.D. (Haupt. op. cit. p. 11). From this we might infer that the work was translated in the course of the sixth century which agrees with the general character of the Latin and especially with the peculiar use of *dos* (c. 1 & 19.) in a sense opposite to the Latin meaning but peculiar to the German period - *pretium puellae*, 'Munschatz', (cf. Tac. Germ. 18.) (W. S. Teuffel, Hist. Rom. Lit. p. 560 n. 2). Fabricius (Haupt. op. cit. p. 11) put the date of the *Historia* in the eighth century. Haupt (ibid. pp. 14-16) thinks that the *Historia Apollonii* was written while ancient customs were still kept up, while paganism and christianity existed side by side.

Haupt (op. cit. p. 5) says the German Alexanderlied, c. 1170, mentions Apollonius of Tyre. Bp. William of Tyre (ibid. p. 5) says "Apollonius geste cuius celebrem et late vulgatam habent historiam." Gottfried at Limoges, after 1184, (Haupt. op. cit. pp. 5, 6) writes " \* \* \* \* \* quid enim execrabilius quibusdam videtur quam





historiam Apollonii Tyrii legere? veruntamen sicut in stereovillaniorum, ita in eiusdem gestis invenies utilis quaedam ad correctionem Christianae religionis." Much earlier than this the Cronicon Noraliciense mentions it with disapproval. (Haupt. op. cit. p. 6). At the end of the thirteenth century the provincial romance of Flamenza speaks of the Historia Apollonii, so from this it is evident it was known in Italy, France and Germany in the eleventh to the thirteenth centuries.

le of  
riginal  
Through the medium of the Latin version we discern that the original was a novel in the style of the Greek erotic writers, especially Xenophon of Ephesus. The characters are but faintly delineated, the facts narrated are destitute of local and temporal color and the style is originally affected. The Latin translator gave his subject a Christian coloring in agreement to the taste of the period; at the same time he barbarized and toward the end abbreviated the original work. The sentences are frequently constructed in a plebian manner and diction, the style is without any literary culture and there are words and phrases which remind us greatly of the Romance Languages. (See the collection of Late Latin peculiarities in Riese, Praefatio to ed. 1871, p. XIII-XV) (W. S. Teuffel, Hist. Rom. Lit., p. 560. n.3.).

Letronne (Considerations sur l'evaluation des monnaies grecques et romaines p. 32), (statement borrowed from Haupt.op. cit. p. 16) thought the novel was several translations or else that it was retranslated several times from earlier translations. But Haupt. (op. cit. p 17) contends it is neither a translation nor does it go back to a Greek original.



ss.

The manuscripts used by Riese for editing his text of the *Historia Apollonii Regis Tyri* fall into two classes from which arise the two versions. The first version is taken from the Laurentianus 66, 40 = A. and the Parisinus 4955 = P. The second version is taken from Oxoniensis Magdal. 50 -  $\beta$ , the Vossianus quad. 113 - b, the Tegernseeensis (Monacensis 19148) - T, the Sloanianus 1619 =  $\gamma$  and the Bodleianus 247 =  $\delta$ . The Laurentianus, the best, was written in the ninth or tenth century in Lombard letters. Riese (in his Praefatio p. III) considers A the best in ideas, language and its freeness from emendations and interpolations. The Parisinus, formerly Regius 5264, comes next. It contains the entire *Historia Apollonii* and was written in the fourteenth century. This manuscript, although of later date, is the most similar to the Laurentianus and differs slightly in a few trifling instances. The Oxoniensis collegii Magdalanaei 50 was written in the eleventh century; in its leaves 80-108 it contains the entire *Historia*. Riese considers this a very good manuscript quite free from many of the errors in orthography prevalent in the middle ages. He has used it quite largely in the second version. The Vossianus 113 is of the ninth or tenth century and is in most instances very similar to  $\beta$ . The Tegernseeensis now called Monacensis 19148, is mutilated. This agrees in some instances with A P but much oftener with  $\beta$ . The Sloanianus 1619, preserved in the British Museum, was written at the close of the eleventh century. The Bodleianus 247 is of the twelfth or thirteenth century. Of all the manuscripts Riese considers only A P  $\beta$  reliable. W. S. Teuffel (Rh. Mus. XXVII, 1872, p. 103-113) con-





tends that Riese does not give Ms.  $\gamma$ . the credit it merits. In answer to this statement Riese (zur Historia Apollonii Regis Tyri in Rh. Mus. 1872 pp. 624-633) has said that the various groups of different manuscripts are not different translations of a Greek original because of the verbal agreements in them. The rest of the article is an explaining away of the supposed advantages of ms.  $\gamma$ , although admitting that in single readings ms.  $\gamma$  may be good and that it is an old tradition.

The sources of material for above Introduction are:

- a) M. Haupt. Über die Erzählung von Apollonius von Tyrus, opusc. III, 1856, pp. 4-29.
- b) W. S. Teuffel. Rh. Mus. XXVII, 1872-p. 103-113.
- c) W. Christ. Trans. Munich Academy, phil. hist. Cl. 1872, p.4.
- d) W. S. Teuffel, Hist. Rom. Lit. trans. by Wilhelm Wagner, 1873, vol. II, pp. 559 ff.
- e) A. Riese. Praefatio to Text of Historia Apollonii Regis Tyri, 1893 (2nd ed.)

In the two versions of the Historia Apollonii the reader is immediately impressed with the extent of the verbal agreement between the two. But the variations which occur are of such a nature that they have given rise to many theories and questions. There are extensive differences in the use of Vulgar or Late Latin phraseology and constructions. The variation in the use of Christian words and phrases is very distinct and of considerable importance. Of significance is the very perceptible diversity in the vividness or color with which the events of the story are



invested. In close connection with the variation of vividness is the dissimilarity in the Episodes; in some the language differs greatly and in one or two cases an episode is lacking from one or the other version. I will attempt to show, in turn, the differences between the two versions occurring in I.Vulgar or Late Latin words and constructions, II.Christian Allusions, III.Vividness and IV. Episodes.

I. There are two possibilities which present themselves in considering the differences between the two versions in the use of Late Latin words and constructions. If the first version shows more Vulgar or Late Latin than the second, the second may be a consciously improved or more literary rewriting of the first. But, on the other hand, if the first version shows more Late Latin, the first may be an inferior paraphrase of the second. In the following list of differences besides my own collection of material I also drew freely from the index of Riese's text. The left and right columns show, respectively, the first and second versions. The underlined words, phrases or constructions show the Late Latin. When a phrase appears in only one column the phraseology is different in the other version.

#### Vulgar or Late Latin Words or Constructions.

I. verbal expressions. II.

	61. 4	<u>abire</u> =ire
<u>accipere</u> =sumere	38. 6	
accipere	37. 7	sumere
<u>addere</u> =dare	113. 6	dare
<u>adeoque</u> =super	87. 7	





<u>aliquis=quisquam</u>	72.	4	qui
	116.	4	<u>alius=alter</u>
<u>amabilis= pulcher</u>	83.	12	
<u>circa=de</u>	65.	1	
" "	74.	10	
<u>civitas=urbs</u>	12.	11	
<u>civitas</u>	24.	9	regionis
	22.	8	<u>cogente=auctore</u>
<u>coepit stare= substi-</u> tit	80.	14	
<u>confundor= pudet=</u> turbor	112.	11	
<u>in conspectu=cor-</u> am	106.	5	
<u>in conspectu</u>	106.	8	
<u>in conspectu</u>	107.	1	
<u>in conspectu</u>	112.	4	
<u>consultum esse= vitare</u>	112.	6	
<u>cor= animis</u>	115.	5	
	58.	11	<u>currere=advenire</u>
	74.	10	<u>currere</u>
	100.	11	<u>currere</u>
	100.	14	<u>currere</u>
<u>deambulare= ire</u>	15.	8	
	43.	3	<u>deambulare= ire</u>
	99.	1	<u>distracta= vendita</u>
	100.	2	<u>distracta</u>
<u>dominus=deus</u>	27.	3	
	99.	1	<u>dominus=deus</u>
<u>dominus</u>	113.	1	deum



<u>excedere</u> =desistere	4.	7	
<u>expectare</u> -insidiari	72.	4	insidiari
	21.	7	<u>fatigare</u> =vexare
<u>fortiter</u> =valde	55.	4	
<u>fortiter</u> -valde	108.	9	
<u>fulgida</u> =fulgura	21.	1	
<u>funus</u> -corpus mortui	48.	3	
<u>grandis</u> =magnus	63.	13	
	71.	3	<u>grande</u> =magnus
<u>hora</u> =tempus	13.	1	
<u>hospitalia</u> =hospitium	33.	6	
<u>imbecillis</u> -aegrotus	35.	5	
	5.	13	<u>immenso</u> =valde
	22.	3	<u>impie</u> =miseri
<u>infinitus</u> -multus	32.	3	
	72.	7	<u>infinitum</u>
multa	75.	2	<u>infinitum</u>
<u>ingens</u> =magnus	10.	8	
	74.	10	<u>ingens</u>
	104.	5	<u>ingens</u>
	109.	13	<u>ingens</u>
<u>interim</u> =tunc	21.	10	
<u>iterato</u> =iterum	13.	4	
<u>iterato</u>	25.	12	deinde
<u>latus</u> =magnus	72.	11	ampliores
<u>maior</u> =dominus	17.	9	
<u>maior</u>	81.	9	mater
<u>male habeas</u> =vexare	37.	8	





<u>medius</u> =dimidius	114.	8	
dimidiam	68.	11	<u>mediam</u>
	74.	1	<u>nimis</u> -valde
valde	49	3	
<u>obsequia</u> -officia	41.	13	
<u>petitus</u> =invitatus	81.	3	
<u>populi</u> -homines	101.	8	
<u>possessiones</u> -fundi	41.	15	
<u>prævidere</u> -curare	81.	10	
<u>puella</u> -uxor	44.	15	
	99.	8	<u>redivivus</u> -novus
<u>rediviva</u>	100.	1	
	103.	11	<u>redivivus</u>
<u>regina</u> =regis filia	33.	15	puella
<u>regina</u>	39.	11	
<u>scolasticus</u> =vir doctus	35.	12	iuvenes
<u>servitium</u> -officium	26.	5	
<u>servitium</u>	28.	9	officium
	26.	2	<u>sicut</u> =quam
<u>simplicitas</u> -fides	65.	1	
<u>speciosus</u> =pulcher	28.	2	
iacentem	49.	3	<u>speciosam</u>
<u>sponsus</u> =maritus	43.	3	
<u>subito</u> =tunc	3.	3	cumque
<u>subito</u>	11.	7	
<u>subito</u>	49.	5	
<u>subito</u>	63.	14	



<u>supervenire</u> =venire	42.	10	
<u>tollere</u> =sumere	36.	13	
fudit	61.	5	<u>tollit</u>
perge	85.	1	<u>vado</u> =ire
<u>vester</u> =tuus	36.	2	tuus
<u>vides</u> =sum	3.	10	
<u>ulterius</u> =diutius	96.	13	
<u>universus</u> =omnes	42.	14	
<u>universus</u>	65.	5	
	99.	18	<u>universa</u>
<u>universus</u>	113.	6	
	111.	10	<u>depost</u>
<u>namque</u>	98.	8	
	6.	10	<u>nec</u> =et non
<u>nec</u>	24.	9	et non
<u>nisi</u> =quin	60.	3	
<u>non</u> =ne	88.	8	
<u>quando</u> =cum	115.	6	
<u>quique</u> =qui	112.	5	

### Constructions.

#### Ablative for accusative.

	1.	6	<u>ablative</u>
accusative	2.	2	<u>ablative</u>
accusative	5.	3	<u>ablative</u>
accusative	7.	13	<u>ablative</u>
accusative	16.	5	<u>ablative</u>
<u>ablative</u>	35.	12	accusative
	38.	3	<u>ablative</u>



	47.	5	<u>ablative</u>
	48.	5	<u>ablative</u>
	55.	10	<u>ablative</u>
	73.	3	<u>ablative</u>
	75.	7	<u>ablative</u>
<u>ablative</u>	79.	4	accusative
<u>ablative</u>	86.	4	
	97.	11	<u>ablative</u>
<u>ablative</u>	99.	6	accusative
	105.	1	<u>ablative</u>
<u>ablative</u>	112.	4	
<u>ablative</u>	112.	14	

Accusative for Ablative

	52.	2	<u>accusative</u>
<u>accusative</u>	108.	4	ablative

Ad. with accusative for dative

<u>Ad + acc.</u>	7.	8	accusative
<u>ad + acc.</u>	73.	10	accusative

Comparative with ex.

<u>Comp. + ex</u>	80.	13	Comparative
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dum with conjunction

<u>dum</u>	1.	5	cum
	6.	12	<u>dum</u>
<u>dum</u>	9.	5	cum
<u>dum</u>	15.	8	





cum	43.	3	<u>dum</u>
<u>dum</u>	69.	6	
<u>dum</u>	98.	13	
	108.	9	<u>dum</u>

dum with indicative

<u>dum + indic.</u>	2.	14	indic.
<u>dum + indic.</u>	8.	9	cum + indic.
	13.	7	<u>dum + indic.</u>
	23.	13	<u>dum + indic.</u>
	24.	7	<u>dum + indic.</u>
	28.	1	<u>dum + indic.</u>
	53.	13	<u>dum + indic.</u>
<u>dum + indic.</u>	56.	14	cum + indic.
	58.	9	<u>dum + indic.</u>
	60.	5	<u>dum + indic.</u>
<u>dum + indic.</u>	83.	12	
	114.	6	<u>dum + indic.</u>

Masculine for Neuter

	9.	4	<u>masc.</u>
	51.	4	<u>masc.</u>

Neuter for Masculine.

	77.	2	<u>neuter</u>
<u>neuter</u>	101.	11	

Gerund for Participle

	5.	2	<u>dicendo</u>
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105. 4 transeundo

'ille' used for article

ille 88. 10

ille 105. 13

'iubeo' with dative

Accusative 105. 14 dative

dative 114. 9

pres. participle for perfect.

present p. 24. 6 perfect

present 104. 5

present 105. 10

110. 5 present

quia with indicative for infinitive

34. 12 quia with indic.

52. 9 quia with indic.

quia with indic. 60. 1

quia with indic. 65. 6

quod with indicative for infinitive

quod with indic. 108. 10 infinitive

II. A few Christian Allusions occur in both versions of the Historia, but in many instances they appear in one version and not in the other. From the varying appearance of these references





there arise, at once, two possibilities. If there are more Christian words and phrases in the first version, there may have been an attempt to eliminate them from the second. Then, the second possibility, if there are more Christian references in the first, those in the second version, which is possibly a paraphrase, may have been unconsciously added. If this were true, then the first would be the earlier or more original version. In the list given below only those words and phrases are shown which appear in one version but do not in the other.

Christian Allusions.

I Version		II Version	
1.	nihil enim in huius modi negotio sine deo agi potest	40	3
2.	deus	41.	19
	deus	61.	3
	a deo	65.	6
	deus	64.	16
		69.	8 deus
		87.	5 deus
	deus	96.	12
		97.	7 deus
		99.	1 deus
		100.	3 deus
3.	dei fulmine percussus	44.	3
4.	deo gratias agere	33.	14



5.	testor deum	58.	7	
6.	deo adnuente	23.	8	deo favente
	deo favente	24.	12	deo volente
	deo adnuente	23.	10	
		21.	6	deo volente
	deo favente	24.	10	deo volente
	deo favente	37.	14	
7.	bestiae terrae, Hosea			
	4.3	112.	13	
8.	volucres caeli,			
	Hosea 4.3	112.	13	
9.	in pace	116.	3	
10.	in somnis angelo			
	admonente	108.	1	
11.	per unctionem	51.	10	
12.	a deo vero in			
	melius restitutus	64.	17-19	
	malum pro bono quasi			
	pius non excogitavit			
	ne que ante oculos			
	illud habuit, sed om-			
	nia oblivioni ducens,			
	insuper adhuc memor			
	nostri in bono, fidem			
	eligens (et cetera) -			
	(a Christian tone-)			



III. One of the most interesting points of difference in the two versions is in the vividness or force of the words, phrases and sentences. A far-reaching and important supposition arises from this fact, that a diversity does exist. If one version contains more vividness in words, phrases or sentences than the other, the one having the less force or color may be a paraphrase of the other or, in other words, of two versions in general so nearly alike the one containing the more vivid expressions would tend to be the earlier version. In determining the vividness or force, I used the following criteria: compound verbs vs. simple verbs; commoner word or phrase vs. rarer word or phrase; weaker term vs. stronger term; appearance of word, phrase or sentence vs. non-appearance of word, phrase or sentence.

Vividness.

I.

species et formositas  
guttae sanguinis cecider-  
unt

1. 6  
3. 1  
3. 3

roseo rubore perfusam

3. 5

violatam vides

3. 10

maculavit

3. 12

more forceful order

4. 2  
4. 4

gloriabatur

4. 11

II.

specie pulchritudinis

certa videntur

Cumque puella quid faceret  
cogitaret

violata sum

ausus violare

antithesis between gentibus and  
civibus not found in I.

laetabatur





Atqui plurimi undique  
reges, undique patriae  
principes propter incre-  
dibilem puellae speciem  
contempta morte proper-  
abant domine

5. 7 ut advenientes imaginem mortis  
videntes, conturbarentur, ne  
ad talem conditionem accederent.

7. 2 bone  
Page 6. 2-7 a freer style but  
lines 2-3 are a dry anticipation  
of line 7.

quaestiones omnium phi-  
losophorum omniumque  
Chaldaeorum

9. 1-5 graecis et Latinis universarum  
quaestionum

10. 1 centum milia modiorum frumenti  
an awkward expression of his  
wealth.

tradidit se  
ad salutandum  
Fit tremor

10. 5 navigat

10. 7

10. 7 Maeror ingens nascitur quod  
princeps amatissimus nusquam  
comparit.

per multa tempora  
privarentur a publico  
quis est enim qui nesciat  
subito  
contemptorem regni mei  
(important as assigning

10. 10 multo tempore

10. 10 cessarent

11. 5

11. 7

12. 1



to the people a reason  
for the reward)

exhibuerit	12.	1	perduxerit
indagandum	12.	5	persequendum
abscideret	14.	5	obtulerit
revocari	14.	7	rogari
	19.	11	subito
Better color	20.	1-10	
nuntiatur	21.	8	minatur
	21.	13	praedator
increparet	22.	4	
subito	22.	4	
tragoedia	22.	10	trophaeum
tribulationem	23.	11	paupertatem
se approximavit	24.	12	se miscuit
Ergo, dulcis et sapiens	29.	10	
filia, exquo agnovisti			
veritatem, iustum est,			
ut ei liberalitatem			
tuam quasi regina ob-			
stendas.			





	30.	2	verecundia
melos	30.	8	sonum
discumbentes	31.	5	omnes
non potest melius, non	31.	10	
potest dulcius			
incomico habitu et mira-	31.	12	
bili manu et saltu			
ut omnes amici regis et	31.	14	
hoc se numquam audisse			
testarentur nec vidisse			
filia regis	32.	1	puella
vulneris saevo capiturigne	32.	3	
rex et pater optime	32.	6	care genitor
	32.	10	Iussu reginae inlata sunt omnia
aurum, argentum et			
vestem	33.	5	
Accepta igitur mansionem	33.	12	
Apollonius bene acceptus			
requievit, agens deo gra-			
tias qui ei non denegavit			
regem consolatorem			
more force and color	33-34.	1-3	
pater	34.	7	carissime pater
coepit iacere imbecillis	35.	6	
in thoro			
omnino	35.	11	
tolle, magister	36.	13	



	36.	4	Civis tui sumus, locupletes, bonis natalibus geniti
	37.	6	male habeas
Puella patris agnovit signaculum	37.	3	
perlectoque nomen ibidem non legit, (quem volebat) et amabat.	37.	8	
a me patefacta deo volente et cui animus tuus desiderat, nubas.	37.	13	
	37.	11	instante amoris audacia
Accepto codicello rex resignavit et speruit illum	38.	5	
cum scio te coetaneum meum	39.	4	
	39.	8	velociter
nihil enim in huius modi negotio sine deo agi potest	40.	2	
	40.	2	Peto itaque, ne fastidias nuptias natae meae
	40.	11	amo naufragum a fortune deceptum sed ne teneam pietatem tuam am- biguitate sermonia.
tradideris	41.	1	dederis



potestates	42.	2	potentes
congregaverim	42.	4	vacaverim
Reversus est rex ad palatium	46.	1	
	46.	5	repraesentavit effugiem
gubernius	47.	4	gubernator
secari et conpaginari	47.	12	coagmentari
obturari	47.	14	picari
impendat	49.	10	eroges
exposcit	49.	12	desiderat
imperat	50.	2	desiderat
	51.	6	puella teporis nebula tacta
velum divisit	52.	3	
	58.	3	ubi inveniens statuam patris tui in biga ascende
cum haec adinvicem	58.	10	
confabularentur			
Puella vero corpus	58.	12	
nutricis suae sepulturae			
mandavit, lugens eam anno.			
sumebat	58.	15	edebat





et ibi manes invocabat 59. 2

(A distinctive touch cf.

61. 9 below)

Non potest fieri nisi 60. 3

fero aut venemo

60. 4 suburbanum

Scelesta mulier ait, 'con-  
suetudo sibi est, ut mox  
cum de scola venerit, non  
prius cibum sumat, ante-  
quam monumentum suae met-  
ricis intraverit. Oportet  
te ibi cum pugione abscon-  
dere et eam venientem. 60. 13

Villicus tulit pugionem et  
latere suo celat, intuens  
caelum ait: 'deus, ego non  
merui libertatem accipere,  
nisi per effusionem san-  
guis virginis innocentis?  
Et haec dicens suspirans  
et flens ibat monumentum  
nutricis.

Tharsiae et ibi latuit 61. 2

et cum adveneris et de 61. 1

hoc facto nuntiaveris

ingressa 61. 8

eam iactavit in terram 61. 10

Villicus licet libertatis seductus  
tamen cum dolore discessit et  
pugionem acutissimum praeparavit  
et abiit post nutricis Tharsiae  
monumentum.

et cum nuntiaveris actum.

venit

traxit ad littus



posuit coronas supra et	61.	8	
dum invocat manes paren-			
tum suorum			
innocens virgo	61.	13	
deprecata est	62.	1	ait
morce forceful order in I	62.	2-4	
colligantes	62.	12	
Clearer, simpler syntax	66.	7	
voluit emere	66.	8	
reconditum gemmis	67.	11	unionibus decoratam
expostulat	70.	6	venalis proposita est
Quo exeunte collega suus	70.	7	Rogo, ne alicui narres, quae
affuit et ait. 'Athenagora			a me audivisti Athenagora ait
quo modo tecum noricia?			si narravero, filia mea cum
			ad tuam aetatem patiatur similem
			poenam.
malum illi sit	71.	4	non illum puduit
Athenagora verode foris	71.	7	Athenagora audiebat et dicebat
stans dicebat			
	72.	4	tacentes
plorantes	72.	7	
similiter precibus	72.	13	
	72.	13	Cum puella de lupanari reversa.
	73.	10	ne me velis violare
respondit	74.	3	
	74.	7	quos cumque nodos quaestionis
			proposuerint exsolvam



Et cum haec Mitylenae	75.	6	Et cum cotidie virgo misericordia
aguntur			populi tantas congerit pecunias
			in sinu lenonis.
venit	75.	9	pergebat
si genesis permisisset	76.	1	flere
si lacrimis non posse	78.	14	
fundere			
subsannio	79.	4	sentina (Cicero, Sallust)
lumen videre	79.	5	
	80.	1	a curious reading
Accedens ad navem	80.	4	Amici, ecce illa mihi maximo
Apolloni coepit stare et			placet, quam video esse separa-
mirari			tam
flet uxorem et filiam	81.	13	in mari coniugem perdidit in
			terris filiam amisit.
Elegisti	82.	5	
amabili aspectu	83.	12	
	85.	3	Est enim scolasticus et sermo
			eius suavis ac decore conspicua
			potest enim ipsa exhortari,
			ne talis vir taliter moriatur.
Cum perrexisset puer ad	85.	3	
lenonem, haec leno audiens			
non voluit eum contemnere			
licet autem contra volunta-			
tem			
vade et rogo	88.	8	
	89.	5	sedit iuxta





infaustissimi	100.	4	
populi	102.	3	
	101.	8	imperat plebi
	104.	5	in prora navis
Intervenens Apollonius	106.	3	
in templum Dianae cum			
suis, ut in conspectu			
Dianae omnes casus suos			
exponet.			
	106.	5	nimiis donis
mittat vocem clamans uxor	109.	1	uxor ipsius rapuit eum in
eius dicens ego sum coniunx			amplexu. Apollonius coniugem
tua Archistratis regis filia			suam repellit a se.
vel mortem transcendimus	111.	4	
laetitiam	113.	5	licentiam
	113.	9	gaudet
	113.		quem manuissem abire incolumen
			filiam secum Tharsia tulit.
Suscepit	115.	11	coepit
	116.	3	Casus suos suorumque ipse
			descripsit et duo volumina
			fecit. - unum Dianae in
			templo Ephesiorum, aliud in
			bibliotheca sua exposciut.



IV. There are several events or situations which may be termed episodes, in the Historia Apollonii that are written in such a distinctly different manner in the two versions that they deserve individual attention. If one version contains episodes essential to the plot which are lacking in the other or those in one version are much poorer in detail and vividness than the other, the one containing the greater number of essential episodes or those richer in color and force would tend to be the earlier version.

#### Episodes.

A = first version; B = second version.

pp. 12-13. A conversation between Apollonius and his pilot appears in B that is lacking in the first version. The second version perhaps has an advantage over A because the conversation in B relieves the strict narration appearing in A. The conversation makes an easier, more modern reading for B, although it gives no additional facts.

p. 21. 5-10. Apollonius, shipwrecked and cast ashore, addresses Neptune. In the second version the description is slightly more detailed. The most distinct diversity occurs in the following sentence(from A): "O Neptune, rector pelagi, hominum deceptor innocentium, propter hoc me reseruasti egenum et pauperem, quo facilius rex crudelissimus Antiochus persequatur;" and the corresponding sentence from B: "O Neptune, praedator maris, fraudator hominum, innocentium deceptor, tabularum latro, Antiocho rege crudelior, utinam abstulisses animam meam!" In modern speech the brevity of the above sentence in the first version would carry



more emphasis than the rather too extravagant use of appellations which appears in the second.

p. 41. A conversation between Apollonius and Archistrates appears in the first version which is entirely lacking in the second. The substance of the conversation is implied in B but the lack of it makes the action of the second version very abrupt.

p. 42, 10-20. The pleasure and delight of every one over the marriage of Apollonius and the king's daughter is expressed much more fully in the first version. In B the facts are stated briefly and seem to be disproportionately contracted: "Muneratur domus amplissime, convivia proluxa tendentur celebrantur nuptiae regia dignitate." While in the first version there is much more warmth and detail: "Quid multa? Dies supervenit nuptiarum, omnes laeti atque alacres in unum conveniunt. Gaudet rex cum filia, gaudet et Tyrius Apollonius qui talem meruit habere coniugem. Celebrantur nuptiae regio more, decora dignitate; gaudet universa civitas; exultant cives, peregrini et hospites; fit magnum gaudium in citharis, lyris et canticis et organis modulatis cum vocibus."

pp. 63-4-5. Dionysias tells Stranguillo of her plot against Tharsia; Stranguillo is filled with anguish because the trust Apollonius placed in them has been betrayed by his wife, Dionysias. In the second version there is but a very brief account of Dionysias' actions and Stranguillo is not mentioned. The second version seems unduly contracted and lacking in warmth of feeling.

pp. 74-8, Chapt. XXXVI. The same facts appear in both versions in this chapter but they are written in slightly different form.





The greatest dissimilarity appears in the following sentences. From the first version: "Quod cum fecisset villicus, tanta populi addamatio tantusque amor civitatis circa eam excrebuit, ut et viri et feminae cotidie ei multa conferrent." From the second: "Quod cum fecisset villicus, omnis aetas populi ad videndam Tharsiam virginem cucurrit. Puella ut vidit ingentem populum, introiit in facundiam oris studiorumque habundantiam; ingenio quaestiones sibi promebat et soluebat. Et fit ingens clamor et tantus amor circa eam civium amor excrevit ut et viri et feminae cotidie ei infinitam conferrent pecuniam." The second version is, perhaps, slightly more forceful because it emphasizes the success with which Tharsia solves the questions propounded to her.

pp. 97-8, Chapt. XLIV. In this chapter, also, the same facts appear in the two versions but the second has more strength and force. This strength is gained principally by the facts that are narrated in A appearing as conversation in B which makes the whole passage in B more "alive". From the first version: "Et his dictis ait 'ecce habes alios centum aureos, et recede a me, ut memoriam mortuorum meorum defleam.' At vero puella dolens tantae prudentiae virum mori velle (nefarium est), refundens aureos in sinum et adprehendens lugubrem vestem eius (et) ad lucem conabatur trahere. At ille impellens eam conruere fecit." From the second version: "Et his dictis misit caput super Apollonium et strictis manibus complexa dixit 'ut quid te tantis malis affligis? exaudi vocem meam et deprecantem respice virginem, quia tantae prudentiae virum mori velle nefarium est. Si coniugem desideras, deus restitueret, si filiam, saluam et in-



columen invenies. Et praesta petenti, quod te precibus rogo. Et tenens lugubrem eius manum ad lumen conabaturad trahere. Tunc Apollonius in iracundia versus surrexit et calce eam percussit, et impulsa virgo cecidit." The closing sentence of this chapter, in B, also adds considerable force: "Deus redde Tyria Apollonio patri meo, qui ut matrem meam lugeret. Stranguillioni et Dionysiadi inpiis medereliquit." This sentence is lacking in the first version.

pp. 99-100, Chapt. XLV. In this chapter telling of Apollonius' recognition of Tharsia, his daughter, the second version has much more detail and description than the first. But from a modern standpoint, at least, it would be much more natural for Apollonius to show his joy in the brief words that appear in the first version: "tu es filia mea Tharsia, tu es spes mea unica, tu es lumen oculorum meorum conscius, quam flens per quattuordecim annos cum matre tua lugeo. Iam laetus moriar, quia rediviva spes mihi est reddita!", instead of the longer, rather stilted speech in the second version: "haec est filia mea Tharsia quam lugeo, cuius causa redivivas lacrimas et renovatum luctum assumpseram. Nam ego sum Tyrius Apollonius, qui te commendavi Stranguillioni. Dic mihi: quae dicta est nutrix tua? Et illa dixit. 'Lycoris' Apollonius ad huc vehementius clamare coepit 'tu es filia mea!' Et ille dixit si Tharsiam quaeris, ego sum." The detailed description following this conversation in the second version is lacking in the first; but the first reads in perfect sequence of thought and sense. Much of this description appearing in B may have perhaps been contained in the lacuna in version





A, p. 100, l. 2.

From the above lists of diversities it will be seen there are more traces of Vulgar or Late Latin in the first version. This shows that the second version may be a consciously improved or more literary version of the first, or, the first may be an inferior paraphrase of the second. Taking into consideration the evidence appearing in all the above lists it would seem the more probable that the second is an improved version of the first. If this be true, the first would be the earlier version.

It has been seen above that Christian words, phrases or references occur more often in the first version. Again taking into consideration the evidence in all the lists given above, from which the second appears to be a paraphrase of the first version, we may conclude that the Christian references in B were unconsciously added by the paraphraser. So many of these references appear in B that it is very improbable there was any attempt to eliminate them from B.

In the above lists the existence of more vividness in the first version is very distinct. It has been already stated that the one of two versions which contains more color or force would be the earlier. We may draw the conclusion, then, that the first is the more original version.

If one version contains episodes essential to the plot which are lacking in the other or those in one are much poorer in detail and force than those in the other, the version containing the greater number of essential episodes or those richer in vividness would tend to be the earlier version. The first





version appears to hold ascendancy over the second in the quality and importance of its episodes. Twice, pp. 41, 63, the second version lacks facts and events essential to the plot. We may conclude, then, the first is the earlier version. In almost every case where B contains more detail than A there appears to be a conscious effort to expand the data appearing in A. This tendency leads to the conclusion that the second version is a paraphrase of the first. This being true, the first would be the earlier version.

-Finis-









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